THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thy hands: happy shalt thou be, and it shall be well with thee" (PSALM 128: 1-2).

No. 48, Vol. LXXVII. Thursday, December 2, 1915. Price One Penny.

THE WORK AND GLORY OF GOD.

THERE was once a loving father who had many sons and daughters. They lived in a beautiful, large world where there was neither pain nor sorrow, and every one was happy. The children grew in love, intelligence, and wisdom, until they resembled their father as closely as was possible under the circumstances. However, they were retarded in one respect in becoming like him, as he had in times past gone to a far away country where he had had many new and instructive experiences. He had also been given new and indispensable means, or we might call them tools, for widening his sphere of action. He had come into contact with the evils and sorrows of life and, finally, by overcoming all opposition, had arrived at his present high and exalted position, or estate.

Of course, as was natural for an interested, loving father, his great desire now was to make his sons and daughters like himself, so he called them before him and told them of his plans for perfecting them. They must also leave their home and journey to a far away country, where sin and sorrow would enter, and where the temptations of the evil one would be strong. While this plan was under consideration, some rebelled, and were eventually cast out of their beautiful home, for disobedience. Others were loyal.

The time came when they, the obedient children, left their father's mansion and journeyed to that far-off country. On arriving there, they did not know how to act. The environment and surroundings were vastly different from those to which they had been accustomed, and they felt very strange. The new tools, or indispensable means, they were now allowed to work with, were at first so awkward that they could accomplish but little. Every-

thing was so new and different. All were tempted and tried by the evil things of this new world, and many were weak and gave way to these temptations; but others struggled bravely on, at all times having confidence in their father, who always seemed to be near them when they were obeying his commandments. They exerted all their energies towards learning the many invaluable lessons that the new world had in store for them.

Finally, the time came when the father called them all back to him and rewarded his children according to their diligence and faithfulness in keeping the various commandments he had given them. He separated the faithful from the unfaithful, but allowed them to visit their unfaithful brothers and sisters, that they might advise them concerning the best methods of improving their condition.

Thus is stated, briefly, in story form, the work and glory of God, which is "to bring to pass the immortality and eternal life of man" (Pearl of Great Price 1: 39). God is the Father of the spirits of all men, just as our earthly parents are the fathers and mothers of our earthly, or temporal, bodies" (Heb. 12: 9). Before we came to this earth we all existed with God, the Father, being His offspring (Acts 17: 29). He is the Father of all our spiritual bodies, and naturally our spiritual bodies had the fundamental organs that our earthly bodies now have, such as eyes, ears, arms, etc., but were composed of a finer and purer substance than our ordinary earthly senses can discern (Doc. and Cov. 131: 7-8). That spiritual body is now, while we are upon this earth, clothed with an earthly body.

As the story reads, our Father wished to make us like unto Him, He in times past having received an immortal, perfected body. He knew that the progress of His children, they being spiritual beings, was limited in their present sphere. He presented His plan to His children, for their earthly careers, and they accepted it, although we do find that many of them rejected His plan and were cast out of heaven because of their rebellion (Rev. 12: 7-12; Jude 6; Doc. and Cov. 29: 36). The Lord God allowed His spiritual children to take upon themselves their present earthly bodies by the natural means of procreation, one of His spiritual children having entered into each newborn babe. The new, or fleshly body of the spirit is the new tool, or that indispensable means that God has given to His children for their eternal progress (Doc. and Cov. 93: 33-34), and as such should not be abused or allowed to deteriorate, but be kept in the prime of condition for man's advantageous use.

The proficient joiner will always keep his saw well sharpened and prepared for use, that he may not be retarded in his work. Likewise man should keep his body healthy and strong, in order that his spirit, mind, or intelligence, will not be impeded in its onward course to perfection.

It requires much tedious labor on the part of the apprentice to properly sharpen his saw, so that he can cut a straight line with it. It is a new tool for him, and consequently must gradually be mastered. The same is true of man's body; it is the new tool of his spirit; hence it necessarily requires much time and perseverance to properly use the various faculties and organs. This accounts for the fact that the spirit of man, though ever so intelligent before it comes to this earth, is at first as limited in intelligence, when tabernacled in the flesh, as a new-born babe. The body is a new tool for the spirit, and it requires many years for the spirit, or intelligence, to make efficient use of it.

Man is a progressive being. The author, James Allen, has said, "That as a progressive and evolving being man is where he is, that he may learn, that he may grow; and as he learns the spiritual lesson which any circumstance contains for him, it passes away and gives place to other circumstances." In this way man rises from one degree of comparative perfection to another, until in the infinite ages of eternity, when he has "shuffled off this mortal coil" and received his immortal, perfected body, he will gradually reach that height of glory and perfection that the Almighty Father has destined for him. Plato, "the broad-browed," good, old Greek philosopher, had this high and glorious conception of man and the relation he should have to Deity. His idea is, that "we ought to become like God as far as this is possible, and to become like Him is to become holy and just and wise." This is one of the teachings of "Mormonism." Mankind should be "holy and just and wise." Man must learn the laws upon which all blessings and happiness are predicated. (Doc. and Cov. 130:20-21).

Leeds. VERNE O. HEWLETT.

IN SOUTH AFRICA.

PRESIDENT NICHOLAS G. SMITH writes from Magdala, Rosebank, Cape Colony, South Africa, November 6th, 1915: "I am sending the monthly report, and thought I would add a line to let you know that all is well with us here, and that the prospects are good for some excellent work throughout the mission. We seem to have had a new birth down here lately, as all the elders are filled with the right spirit and are anxious to do their full part. Last Monday two of our boys started on a trip without purse or scrip, to travel to Kimberley to conference, a distance of six hundred and fifty miles. They will go over some very wild country, and expect to be on the road for two months. I received a card from them yesterday, and they say that, so far, they have been treated like kings, and have had plenty of food and good beds to sleep in, and that the Lord is with them and blessing them on every hand. Summer is here, and it is beautiful all over Africa."

WHERE WAS CHRIST?

WHERE was Christ during the three days after His crucifixion? Under this heading, after referring to the conversation Christ had with the thief on the cross, a writer, to whom I have referred in a previous article, states: "Hades has clearly two parts, one, Paradise, for the saved, the other without special name, but the abode of the lost. To call Paradise a prison is a contradiction. Christ may have visited both places, of course, but the one we positively know He visited is Paradise, in which the saved thief was with Him; and the wording would seem to indicate that Christ stayed there. Of one thing we may be sure, that He did not go to the other place to 'preach' to them in the sense of converting lost souls, for He Himself most emphatically says in the parable of the rich man and Lazarus (Luke 16: 19-31, and elsewhere), that there can be no conversion after this life is over; the condition of every soul is FIXED in this life, forever. All the gospel motives are exhausted before they leave this world unrepentant. There are no more to use, and they are hardened against the whole power and love of God! If Christ went there at all to preach, it was in the sense (as the word used usually means) of 'announcing' his victory; but the meaning is more likely still different, and whatever it is we need not greatly trouble ourselves, and *must* not give it the one meaning that it cannot possibly have, as above. All Scripture is in harmony, and this *can not* mean what the rest of the Bible says is not possible."

The above is man's theory, man's minus revelation. Now for the "Mormon" teaching, based on modern revelation. Christ taught that the way to heaven lay primarily through the waters of baptism, that "except a man be born of water and of the Spirit, he cannot enter the kingdom of God," and He Himself went through the waters of baptism to point the way to us. Baptism is for the remission of sins, and is to be administered to those capable of repenting. When a man has repented of his sins and been baptized, he stands before God pure and unspotted. He is clean in God's sight. All his past offenses are forgiven and blotted out, and he stands at the entrance to a new life; he is "born again," inasmuch as he is as free from sin as on the day he was first born into the world. Before him lies his life—a clean page—absolutely free from stain of sin. Baptism has put him through the gateway leading to heaven; but he is not "saved"! Oh, no! The day after he is baptized he may plunge knee deep, waist deep, nay, he may become totally submerged in sin, and thus be in a worse plight than before. Baptism never yet saved a soul; it places man on the high road leading to heaven, and there is no other way by which he can get there; this is the only door to the sheepfold, and will ensure entrance into heaven, provided the individual continues in faith and good works. Man must work out

his own salvation and exaltation step by step, and baptism is the first step in the right direction. Now, Christ told the thief on the cross, "This day shalt thou be with me in Paradise." That man had not been baptized, and, as Christ Himself said that no one could enter the kingdom of God without this ordinance, we must conclude that he was not prepared to enter celestial glory, and that, consequently, "Paradise" and "heaven" are not one and the same place, if by "heaven" we mean the place of celestial glory.

Every knee shall bow, and every tongue confess that Christ is the Lord. If this be so, where do the heathen come in? How many millions of souls have been born into the world, have lived and died and passed away, where the eye of man may not follow them, without ever having heard of God, and yet the book says, "Every knee shall bow." I know many sectarians teach that the heathen rise not at all, but they cannot prove it from the Bible. That distinctly says that every knee must bow before God, and all must stand at the bar of His judgment. This being so, there can be but one logical line of reasoning. He who does not hear the gospel in this world, may hear it in the spirit world, and either accept or reject it, the same as if he heard it here. Then, as the gospel is accepted in the spirit world, the individual is baptized for, in the "Mormon" temples built for that purpose, and this baptism is accepted by God, as though the individual himself had complied with the ordinance, for God does not expect of anyone what He does not give him power to perform.

As to where Christ was during the time His body lay in the tomb, He was in the spirit world, whither the thief accompanied him, and where he heard, perhaps for the first time, of the plan of salvation. Christ went to preach to the spirits which were in prison, in the spirit world. As to Bible proof, that is furnished by Peter in his first epistle, third chapter, verses eighteen to twenty. Peter plainly tells us that Christ, after being put to death, went direct to the spirit world, and while in the spirit, He preached to those in prison. Our worthy friend suggests that He did not preach to them in order to show them how they might be saved, but merely to tell them He had risen from the dead. What good would that have done them? Is it likely that Christ would add torture to torment, by going and telling them that although He had conquered death, it made no difference to them; they must still grovel in misery? Does that sound like a God of love? We "Mormons" do not believe that kind of teaching, much as we are despised for daring to be unorthodox. When the Bible tells us God is love, we believe it, and when it tells us Christ went and preached the gospel to those who had rejected it in the days of Noah, we believe that, and when in I. Peter 4: 6, it tells us that the reason why He went and preached was to give those spirits another chance, that they might be judged with the same judgment that is meted out to those who hear the gospel in the flesh,

we believe that, too. When we read of Paul writing to the Corinthians (I. Cor. 15: 29), and speaking to them of baptism for the dead, we believe that this ordinance was known to the first apostles; and, still again, when Malachi tells us in his last chapter that Elijah would visit the earth before Christ came again, and that he would bear a special message, we believe that. When Joseph Smith said that Elijah appeared to him and explained baptism for the dead, we believe that also.

We take the Bible as it stands, and we believe it; but when men step in and begin to spiritualize the literal passages, and when they tell us that "the condition of every soul is fixed in this life forever," like Sandy Mackay, we begin to "hae oor doots about it." We have a few brains, we "Mormons," and we figure things out something like this: About nine-tenths of the so-called Christians in the world never give a thought to God, from the day they are born till the day they die. They drink and swear and curse and blaspheme and defile themselves; or, they live a good, moral life, but are indifferent to religious matters; then they die, and the sectarian ministers dare to say they go straight to the presence of God. Even a murderer, they declare, goes straight to God if he says, with his latest breath, "I believe."

Is such teaching reasonable? Is it just? Is it God-like? Scoff, if you will. I. Cor. 15, tells us there are different degrees of glory, one of the sun, one of the moon, and one of the stars, and even these are divided and sub-divided. Christ said, "In my Father's house are many mansions," and modern revelation tells us that the glory of the sun is the celestial glory or kingdom; the moon is the terrestial, and the stars the telestial, and we shall each inhabit the place we have fitted ourselves for.

Search the Scriptures, and if you can find me any better, more reasonable, logical, and more scriptural doctrine than that taught by the "Mormons," I will gladly accept it; till then, I can only say, with the elders in Israel, "This is the way, walk ye in it."

MOLLIE HIGGINSON.

CHRONOLOGY OF THE WAR.

November 1.—The battle in Champagne still raging. The Germans hold the Tahure heights. British troops in Serbia link up with French and Serbians.

November 4.—The Greek premier, M. Zaimis, resigns. The Serbian army still retreating but preserving its cohesion. More British troops arrive in Serbia. Bulgarian reverses in the Veles region announced.

November 5.—A British armed boarding-steamer *Tara* sunk in Eastern Mediterranean.

November 6.—Bulgarians occupy Nish. M. Skouloudis charged to form a new Greek cabinet.

November 7.—Russians report a notable success on the Riga front. A

small German cruiser, the *Undine*, sunk in the Baltic. According to the *Petit Parisien*, Lord Kitchener will visit the Dardanelles, Egypt, Macedonia, and Greece. Montenegrins defeat Austrians on the *Drina*. Austrians concentrating in Herzegovina for an invasion of Montenegro. Allies prepared to land troops on the Albanian coast. The steamer *Ancona*, sunk off Cape Carbona by a submarine flying the Austrian flag.

November 10.—British troops take over part of the French line in Serbia. Bulgarians claim to have taken 5,000 prisoners, 42 guns, many rifles, and 700 railway carriages at Nish. Greece negotiating in France for a loan. Five British warships seen as the entrance to the Baltic.

November 11.—One hundred and seventy-six passengers, (23 Americans) reported killed in the *Ancona* outrage. Germans west of Riga retire. Allies now said to have 150,000 troops in the Balkans. Italian cruiser *Piemonte* bombards Dedeagatch on the Bulgarian coast.

November 12.—Greek chamber dissolved. German activity in Greece reported. Bulgarians fall back at Doiran.

November 13.—Five Russian transports leave Odessa.

November 15.—Serbians retake Tetevo. Bulgarians retreat before the allies southwest of Veles.

November 17.—Members of the British War Council and Sir E. Grey arrive in Paris for a consultation with the French government. The news from Serbia is disconcerting. Bulgarians advance beyond Tetevo and menace Monastir. The French forced to retire at two points in the Gradsko region. Lord Kitchener arrives at the Dardanelles.

November 18th.—Italy participating in the negotiations with Greece. The Anglo-French force at Salonika estimated at 130,000. M. Denys Cochin has an audience with the Greek king.

November 19.—The allies, it is stated in a message from Athens, have decided to "take" necessary guarantees to ensure the safety of their troops in the Balkans.

November 20.—Bulgarians enter Prilep. The Serbian army said to be intact and in possession of all its guns. A Rumanian island, Hurawai, used by Austrians and Germans for military purposes.

November 22.—British artillery bombard German lines. German dreadnought reported sunk in the Baltic. Serbians re-occupy their front on the Veles-Prilep line.

November 25.—Unofficial advices state that the reply of the Greek government to the demands of the allies is satisfactory. Germans occupy Mitrovitsa and Pristina. A notable British victory twenty miles from Bagdad. The Serbian government removed to Scutari.

November 26.—The Russian Czar promises the invasion of Bulgaria next week. Two hundred and fifty thousand Russians now concentrated at Odessa, Ismail, and Reni. Italy to send forty thousand troops. Serbia rejects German peace offer.

November 27.—A Russian military mission arrives in London, to confer with the British government on the conduct of the war. Allies present another note to Greece.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 2, 1915.

EDITORIAL.

PEACE THROUGH UNITY.

THE newspapers have announced the meeting in France of a great war council, at which Mr. Asquith and other prominent representatives of the British government were present. They regard this as a beginning of a closer co-operation between the allied powers in the pursuit of their common object, and they are firmly convinced that unity of control will bring the best possible results.

With the military aspect of this truly remarkable step toward international union we are not concerned, but is it not possible that this getting together will have more important and far-reaching consequences than are apparent just now? The war will be over some day. The nations now engaged in deadly combat will face grave problems of an industrial, financial, and moral nature. Desolate regions will have to be built up again. There is national indebtedness to meet. Suitable employment must be found. The abnormal disproportion between the sexes must be considered, and many other difficult conditions will arise. Is it not probable that the thought will suggest itself to the statesmen upon whose shoulders these burdens will fall after the war, that the most effective way of carrying them will be by co-operation between the several nations interested? If the war crisis was passed through with greater safety on account of unity of effort, why should not the peace problems be best solved through such unity? And then the idea of the international war council will be taken up for the better success of the pursuits of peace. The nations now at war will clasp hands and work together to repair the incalculable damage done in their insane rage and madness.

We expect a union of all nations in a grand brotherhood under the reign of our Lord and Savior. We expect the establishment of the United States of Europe, and of Asia, and of other parts of the world, and all united under a world parliament, while retaining, each country, its own government and autonomy. The nations of the world have it in their power to form such a world-union, and if they learn that unity lends strength to every effort, they will demand it.

We hope the nations of Europe will learn this lesson from the war council. On the western hemisphere the people have learned it long ago, both in Canada, the United States, and farther south.

We hope they will discover that armed peace is ineffective for the preservation of good relations between nations, and that united effort in peaceful pursuits is the only safeguard against war and concomitant calamities. We believe that God inspired the conception of the United States form of government for the purpose of teaching the world the truth that unity makes for peace, progress, and prosperity.

J. M. S.

WHY THE SAINTS MEET OPPOSITION.

To many it seems strange that the Latter-day Saints should be the objects of antagonism to a degree far beyond the experience of any other Christian denomination at the present time. All know—or should know—that the saints, as a general rule, are honorable men and women, good citizens, neighbors, and friends, and that their great desire in life is to benefit their fellow-men. Why, then, this enmity and opposition?

It is just as strange that the first followers of Jesus were cast into prison and killed, notwithstanding the pure and lofty principles that guided their lives, and the brotherly love which burned in their hearts toward all men. We know that they were sober, chaste, honest, truthful, valiant and benevolent, and yet they were tortured, fed to the beasts, burned at the stake, and slain in various ways as malefactors.

If we study ecclesiastical history relating to the early persecutions, we find that the Christians at that time were accused of many things. They were said to be superstitious in worshiping an alleged traitor to Rome, as God. They were said to be disloyal because they refused to prostrate themselves before the image of the emperor. And they were accused of heinous crimes. Stories were current to the effect that they practiced incest in their meetings, after the lights had been extinguished, and that in the sacrament meetings they sacrificed a child and partook of its flesh and blood. Such tales, industriously circulated, were believed by the populace, and the result was that, in the opinion of many, to kill Christians was but an act of civilization, as necessary as to exterminate pests.

But these were not the real reasons for persecution. We know how the frightful slaughter under Nero came about. A conflagration devastated Rome. The Emperor was accused of having set fire to the city, and the mob demanded vengeance. His friends, with or without his sanction, set the rumor going that the Christians were the incendiaries. The fury then turned against them. For four years they were hunted and slain throughout the Roman empire. In Rome many were smeared with pitch and set fire to as public spectacles, for amusement. Nero was saved by the martyrdom of the saints.

Other reasons were as potent. When the Christians increased in number, some trades suffered. Sacrifices in pagan temples decreased, and those who made a living by selling animals for that purpose, were ruined. Those who, like Demetrius, made money by selling silver souvenirs of the temple of Diana, or other deities, found their business interfered with, and they bitterly denounced the new religion and its votaries.

There is some analogy to this in our own day. The Latter-day Saints have been accused of every sin imaginable, though without foundation in fact. They are said to be traitors, though no country has more loyal subjects than they are. They are accused of "white slavery," though none view with greater abhorrence the class of sins included in, or akin to, that category. They are accused of crass materialism, or even polytheism, though no religion is more spiritual than theirs, and none is more jealously guarding the doctrine of the unity of the Godhead, the Mosaic faith not excepted.

Such accusations and allegations are, therefore, not the real reason why the Latter-day Saints are opposed. They are mere pretexts which serve the purpose of inflaming those who are not well informed on the subject. But the real reason is entirely different. The Latter-day Saints come as ambassadors of God to the world, with the message of conciliation. They come to a hostile world. They teach that God has revealed Himself to the Prophet Joseph Smith, and the world, blinded by enmity, says that is delusion and falsehood. They claim that the Church has been established after a long reign of the antichrist, and that embitters the learned theologians whose business it is to deny that there ever was a general falling away. They preach without a salary because they know that one who is paid for making sermons must preach and teach that for which he is paid, whether it is the truth or not. They call the world to repent from all sins, including false and empty religious observances. For all these things the world hates the Latter-day Saints. For these things the world has persecuted them from the beginning; not for any evil deeds they have committed.

But they rejoice in this. They know that the Lord told His disciples: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15: 18-19).

J. M. S.

I would not enter on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm.

—*Cowper.*

A CHRISTMAS STORY.

A SPECIAL feature of the Christmas number of the *Millennial Star*, this year, will be a Christmas story of timely interest, written for the *Star*. There will be some other timely articles in the same issue. Readers of the *Star*, who would like to distribute the number among friends, should send in their orders now, to give the publishers an idea of how many extra copies to print. Let us give the *Star* as wide a circulation as we can. Everyone likes to read a good Christmas story, and we venture to hope that this is one.

THE RELIEF SOCIETY CONFERENCES.

AS readers of the *Star* are aware, from the reports published, Sister Ida B. Smith has now visited all the conferences in the British Mission and met with the Relief Society organizations in each conference.

A great deal of enthusiasm about Relief Society work has been manifested among the sisters everywhere, as evidenced by the splendid reports made and the interesting programs rendered at the conferences, by the sisters. The visits of Sister Smith and other sisters have been very much appreciated, and the instructions and counsel given have proved a source of strength and inspiration to all.

Sister Ida B. Smith, at the suggestion of Mrs. Emmeline B. Wells, president of the Relief Society of the Church, about a year ago, was appointed president of the Relief Societies in the European Mission, and she has been laboring in this great calling with never-failing zeal, and with marked success.

We have, on a former occasion, called attention to the importance of that organization as an aid to the poor and needy, and a moral force in the community. This importance can hardly be overestimated. When the sisters in a branch of the Church are united in doing good, attending their meetings, and looking after the weak and erring with kind solicitude, the entire branch will feel the influence, and outsiders will be attracted and become investigators through that influence. It is remarkable how much good one faithful sister, young or old, can do among her surroundings, simply by being true to herself and the Master. Sister Smith has realized this fact and the great possibilities for good in the work to which she has been called and to which she has devoted a great deal of her time, her personal gifts, and talents.

IF there is any one gift which each of us has to be thankful for, it is the capacity we have for loving. We all have it, but it can be enlarged. * * * This is the function of all beauty, to train our love.—CAROLINE HAZARD.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held in the Latter-day Saints' Chapel, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield, on Sunday, November 21st, 1915. There were in attendance: President Hyrum M. Smith of the European mission; Elder John E. Cottam of the Liverpool office; Elders Myrl Lewis and Lorin Passey of the Hull conference; President Joseph O. Stone and six traveling elders of the Sheffield conference.

The morning services commenced at 10:30 by singing, "If there's sunshine in your heart." Prayer was offered by Elder Parley P. George. Continued by singing, "Come we that love the Lord." The memory gem (Acts 2: 38, 39) was then recited by the congregation, led by Miss Hilda Shaw.

The sacrament was administered by Brothers Robert H. Briggs and Henry Miles, assisted by Brothers George C. Wilson and James Potts. While the sacrament was being passed, the hymn, "Reverently and meekly now," was sung by the congregation.

The "Articles of Faith" were then recited by the Primary and First Intermediate Sunday School classes.

President Joseph O. Stone extended a hearty welcome to all present. He said it is essential for us to attend conference and get instructions from the fountain-head of the Church. He was thankful that he had been taught the true principles of the gospel of Christ from his youth. He referred to the memory gem, and said that the same principles and ordinances mentioned there, are as essential to-day as they were in St. Peter's day. He spoke of two kinds of repentance which are in the world to-day, and emphasized the fact that a godly sorrow worketh repentance to salvation, but the sorrow of the world worketh death.

Brother Melvin Wright acceptably rendered the solo, "A Mormon Boy."

President Hyrum M. Smith was the next speaker. He said we are all children of God, and have been sent into the world to prove ourselves. The Lord has held out to us eternal life, on condition that we keep His commandments. The gospel of Jesus Christ will lead us back into His presence, if we accept and obey it. He said that parents and Sunday School teachers should exemplify in their lives the things they teach the little children. No people on earth have more righteous principles, and teach a more praiseworthy doctrine than do the Latter-day Saints. Christ, he said, brought every good thing that His Father had, and embodied it in His gospel, and we should be proud and thankful that we have that gospel. Not only do church people study the Bible, but many who do not belong to churches study it. All lawyers, doctors, and professors must have some acquaintance with the Scriptures to complete their education. The Bible, he said, teaches men of all classes how to treat each other, as do the other standard works of the Church,

and there should not be one single family in all the Church without these books.

The quartette, "Jesus, I my cross have taken," was rendered by Sisters Minnie Morrall and Harriett Rogan, Elder John Holmes and Brother Herbert Stagg.

The meeting was brought to a close by the choir singing, "Memories of Galilee."

Benediction by Brother James Benfell.

The afternoon session commenced at 2 o'clock by singing, "We Thank Thee, O God, for a Prophet." Prayer was offered by Elder Lorin Passey. Continued by the choir singing, "The Pilgrims' Chorus."

Elder Edward C. Rawson presented the names of the general and local authorities of the Church, who were unanimously sustained.

President Joseph O. Stone explained briefly why the general and local authorities of the Church are voted upon at our conferences.

Elder John Holmes sang the solo entitled, "Perfect Day."

Elder Joseph R. Gransden spoke on the restoration of the gospel. He said that God had again opened the heavens, and that He speaks to man in this day and age of the world as He did in the days of old. He quoted Rev. 14: 6, 7, and said that the angel there spoken of by John the Revelator came with the gospel of Christ, and that man had again been given authority to preach the gospel and administer in the ordinances thereof.

Elders John Holmes and L. Edward Larson rendered the duet, "God bless our mountain home."

Elder Parley P. George was the next speaker. He said that we, as Latter-day Saints, deem it a great privilege and blessing to meet together often and partake of the sacrament and enjoy the Spirit of the Lord. There are a great many denominations in the world to-day, and all claim to be teaching the word of God. We should study the Bible with a prayerful heart, in order to detect the error which is so prevalent among the different denominations of the world.

Elder L. Edward Larson said we ought to be thankful that we are living in a day and age when the Church of Christ is upon the earth. "By their fruits ye shall know them," and we have proved Joseph Smith to be a true prophet of God by the works which he performed.

The meeting was brought to a close by singing, "O my Father." Benediction by Elder Edward C. Rawson.

The evening session commenced at 6:30 by singing, "The Spirit of God like a fire is burning." Prayer was offered by Elder Myrl Lewis. Continued by singing the anthem, "Mount Zion."

Elder Edward C. Rawson was the first speaker. He read Acts 17:23-25, and said there are comparatively few to-day who are worshiping the only true and living God. The Christian world

to-day is ignorantly worshiping an unknown God. He emphasized the fact that God expects His children to learn to know Him, and worship Him intelligently. If we expect to gain admittance to that eternal kingdom where God's full presence shines, we must be obedient to His laws and commandments.

Brother George Bradley rendered the solo, "My Father knows."

Elder John E. Cottam, who was the next speaker, said that when we worship God we should raise our minds above all that is low and base. He said that the word "gospel" means "good news," or "glad tidings," and the glad tidings brought by the gospel make the best news we can get. We may accumulate wealth and riches untold, but they will all perish. Only the knowledge we gain here will go with us to the life beyond. The gospel of Christ teaches us the best things to be learned in this world. It is the desire of our Heavenly Father to bring about the salvation of our souls.

A piano solo was then rendered by Elder Lorin Passey.

Elder John M. Brown was the next speaker. He said, in part, that we are living in the last days, and the gospel we have shall never be taken from this people, nor given to another. God has never poured out His wrath upon the people, he said, without giving them the chance to repent.

Elder John Holmes testified that the gospel as taught by the Latter-day Saints is true, and said that God had again spoken to His people through His servants the prophets. All the improvements that have been made during the past century have come from God, but many times man has used the intelligence God has given him for the destruction of his fellowmen.

President Hyrum M. Smith was the last speaker. He said no Latter-day Saint, man or woman, has to depend upon anyone else for a knowledge of the truth of the gospel. All have a right to know the truth for themselves. Baptism is essential to salvation, for Christ declared, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God. No man can be born of the Spirit without first being born of the water. Baptism is likened unto a birth and a burial. Sprinkling is a man-made doctrine, and is not any part of the gospel of Christ. Men have wrested the Scriptures to their own condemnation, and to the confusion of the world. The Latter-day Saints are under greater responsibility than are other people in the world because they have made greater covenants with God. He admonished all Latter-day Saints to be faithful and keep the commandments of God, for only those who endure to the end shall be saved.

President Joseph O. Stone extended thanks to the Relief Society sisters for their services rendered in the entertainment of visitors. He also thanked Elder John Holmes and all who had taken part in the musical program, which had helped so much to make our meetings a success.

Conference was then brought to a close by the choir and congregation singing, "God be with you till we meet again." Benediction by Brother Robert H. Briggs.

On Saturday, November 20th, 1915, at 4:30, p.m., a Priesthood meeting was held, in which President Stone made a brief report of the condition of the conference, and the elders also expressed their feelings with regard to the work. Timely instructions and advice was then given us by President Hyrum M. Smith and Elder John E. Cottam.

EDWARD C. RAWSON, Clerk of Conference.

HOW A QUAKER HELPED HIS FRIENDS.

GEORGE WHITEHEAD, the great Quaker, was noted for his benevolence, and for his great tact. The following anecdote is an excellent example of how he combined the two splendid qualities. One morning a fellow Friend rushed into his shop in Houndsditch, bewailing the fact that he had just been robbed of all his valuables by a highwayman. As he spoke, a man on horseback rode into the Dolphin Inn Yard, booted and spurred. "That's the man who robbed me!" exclaimed the Friend. "Surely," replied George Whitehead, "thou art mistaken, for that is a respectable tradesman of my acquaintance." The Friend, however, was positive, and so Whitehead stepped forward, and, in response to a cheery greeting, said, "I must have a word with thee." Taking him aside, he then said, "I will thank thee to let me have what thou hadst of my friend this morning, for I find he needs it." Overcome with shame, the thief confessed, and handed over all he had taken, declaring that he would never have done it but for a great pecuniary necessity. "Thy needs I will meet, and this shall never be known as long as thou livest." Thus the Friend got back his money, and the tradesman was helped over his difficulties.—SELECTED.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the Victoria Baths, Manchester (Manchester conference), November 20th, 1915, when eight souls were baptized, Elders Charles L. Carlisle, Daniel Beck and Richard Toolson officiating.

A baptismal service was held Sunday, November 21st, 1915, at the Latter-day Saints Chapel, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield, when four souls were added to the fold of Christ; also a baptismal service was held at the above place November 24th, 1915, when one soul was added to the fold of Christ, Elder Parley P. George officiating at both services.

Arrivals.—The following-named missionaries for the British mission arrived November 22nd, 1915, per s.s. *St. Louis*: Vincent Shepherd, Kamas, Utah; Peter M. Hixson, Stephen H. Winter, James H. Ludlow, Salt Lake City, Utah; Herbert P. Haight, Cedar City, Utah; Wilford F. Burton, Afton, Wyoming.

Appointments.—The following-named missionaries who arrived for the British mission, November 22nd, 1915, have been appointed to labor in the following conferences: Vincent Shepherd, Newcastle; Peter M. Hixson, Hull; James H. Ludlow, Herbert P. Haight, Birmingham; Wilford F. Burton, Stephen H. Winter, Sheffield.

Departures.—The following-named missionaries have been honorably released from their labors in the British mission, and sailed for home November 26th, 1915, per s.s. *Scandinavian*: Ralph Bishop, Earl B. Broadhead, Walter Cannon, Seymour E. Christensen, George R. Dent, Parley P. George, Samuel C. Gerrard, Perry C. Hall, John G. Hancock, John J. Haslam, Victor E. Israelsen, Myrl Lewis, John M. Mills, Jr., Clato Y. Nelson, Stephen H. Paskett, Thomas Peterson, William L. Pond, Wilford H. Pyott, Willard C. Smith, Daniel Beck, Oscar J. Bennion. They were accompanied by nine emigrants, Elders Wilford H. Pyott, George R. Dent, and Clato Y. Nelson being in charge.

DIED.

BLOOMFIELD.—October 19th, 1915, Samuel Bloomfield (Norwich conference), after many years of suffering. Deceased was baptized April 5th, 1908. Brother Bloomfield was a faithful Latter-day Saint.

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EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.